

# THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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## THE EXAMINER;

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PAUL SEYMOUR.

A. Secorum

On the Duty of Instructing Slaves: by Rev. J. G. Bruce, Pastor of the M. E. Church, South, Georgetown, Ky., delivered Sabbath evening, August 23d, '46.

Let not every man on his own things, but let him be on the things of others."—Philip.

(CONCLUDED.)

My duty—2. BECAUSE THEY ARE SLAVES, bound to obey their masters. In the inscrutable dispensations of divine providence, without any of our own, they have been thrown into our power, and made subject to our control. I shall not speculate upon the reasons which have been offered for this allotment. We find ourselves in circumstances involving peculiar and weighty responsibilities, and it is worse than folly to pause and theorize, when we ought to be honestly inquiring, "Lord, what wilt thou have me to do?" Many are satisfied when their servants have toiled faithfully to minister to their wealth or pleasure, as if the obligations were on the side of the servant. They clothe and feed them, and see that they are provided for when afflicted;—this is provision enough for the animal; but not for the man; they have moral wants, which it is the duty of those whom they serve to provide for. "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven." Col. iv. 1. This is the rule which God has given; this is the measure of your duty—"that which is just and equal" to your servants, as fellow beings, living under the same economy of grace, and accountable at the same tribunal for their conduct; and it is enforced by the high consideration that you "also have a Master in heaven." God requires every man to bring up his children "in the nurture and admonition of the Lord." Eph. vi. 4, literally, in the instruction and discipline of the Lord: "And these words which I command thee this day shall be in thine heart; and thou shalt diligently teach them unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 7. Slavery destroys, to a great extent, if not entirely, the family relations of servants, and divests the slave father of those duties which naturally belong to the relation of parent and child, as it places him in a situation where the discharge of them is impossible. In these circumstances, the child is left to a prey to ignorance, without the benefits of religious instruction! In my estimation, the responsibilities of the father in such cases devolve upon the master—binding him to the performance of every duty, which, in this regard, naturally belong to the father. Under the patriarchal dispensation, masters were obliged to have their servants circumcised, "He that is born in thine house, must needs be circumcised." Gen. xxi. 13, and the same law obtained under the Mosaic economy—for circumcision was not of Moses, but of the fathers—and when it was incorporated into his institutes, it was taken in all its original latitude; as this rite admitted them into the Church and made them party to the covenant, it shows that an obligation was created upon the master to do for his servants those things which by nature, properly belonged to the father. Religious instruction became necessary to all who were circumcised, in order to their performing acceptably the various acts of Jewish worship; and that instruction was to be given by the head of the family. Ex. 20. 27; Joshua iv. 7. And can we suppose that under a better dispensation, drawn from the clearer revelations of a future state, the responsibilities of masters are diminished? No, my brethren: "To whom much is given, of him will men require more." Under such weighty obligations, men may well tremble, and they have need to pray that they may be faithful to the high trusts committed to them.

It is a small matter that they should spend their lives in our service, and furnish us the means to live in pleasure, to fare sumptuously every day, to clothe ourselves in purple and fine linen; and we make no direct exertions to give them the bread of life—to secure to them garments that wax not old—and to teach them things which may lay up for themselves treasures in the heavens! To a narrow selfishness it may be—no to him who is intent alone to be rich in this world, and regards his servants only as so much active capital, it may so appear; but to whose mind is imbued with a just sense of his relations—who sees and feels the importance of religious instruction—the knowledge of God, to the happiness of man, and who expects to stand with his servants before the judgment seat of Christ, it is far otherwise.

II. What we should teach them. They should have a sufficient knowledge of letters to read the bible. As Protestant Christians, we hold that every man has the right to read, examine, and determine upon the teachings of that book for himself; nay, further, we believe that God requires all men to "search the scriptures"—and one of our chief complaints against Rome is, that she does not allow her members, indiscriminately, to do so. But we are involved in the same condemnation, and in pronouncing sentence upon Rome we pronounce it upon ourselves. For we have taken away the "key of knowledge" from the slave and valued him in perpetual ignorance of letters; not by legal enactment, but common consent—a sort of tacit agreement. With uttering dominion over the consciences of men, and depriving them the right of private interpretation, while in our very midst—in the very bosom of Protestant Churches, there are thousands under the same indictment by the force of the unwritten law of common prejudice! Let us cease to criminalize Rome, or cease to sin after her example. We boast of the high satisfaction we derive from the perusal of the Bible, of the sacrifices we would make to retain possession of it. To others it is just as dear. But, you say, it will not do to learn them

to read, it will open to them sources of information on other subjects than that of religion—make them restless, and render it more difficult to control them. The first of these objections is, no doubt, true, but the others I deny. The best servants I have ever known were capable of reading the Bible; and facts will sustain my position. But suppose what you affirm to be true, the question comes up: Have we the right to keep them in ignorance of the perfect law of God—to involve them in thick darkness—that we may the more easily control them for our own profit? If so, where is our authority? Who gave us the prerogative? Let the warrant be produced, for nothing less can justify such a procedure. "Look not every man on his own things, but every man on the things of others." Look upon the eternal interests of the slave, and labor to secure them. I hesitate not to say, on the plainest principles of morals, that any system, which, for mere secular purposes, for worldly gain, shuts out the light of God's truth from any living soul, is wrong. You object, they have the public ministry of the word which is sufficient to make them wise unto salvation—allow it—still the obligation to qualify them to read the Bible is not diminished, since God commands us to both hear and read his word. You urge it will require the sacrifice of much time, and cost much labor to teach them. I admit it. Many an hour now given to pleasure will be usefully employed in giving sight to the blind, and causing the "ears of the deaf to hear the words of the book." But afterward, there will spring up in the heart the purest pleasures known to earth—those which arise from a consciousness that we have fulfilled our duty.

2. There ought to be established in every family a system of Catechetical instruction. No form of instruction is better adapted to children than this, and none requires less labor on the part of the teacher. Any one who is capable of reading, can, with the catechism in his hand, be a successful teacher. Many who are not convinced of the propriety of learning their servants to read, are perfectly willing for them to receive oral instruction in this form, if any one sees proper to give it to them. In this I rejoice, but insist that every master ought to see that this instruction is given. If instructions are given to them in the Church let him see that they attend upon them; and when unable to avail himself of this means, let an hour each Sabbath morning, or afternoon, as may best suit his convenience, be set apart for catechizing them at home. In this way they will obtain a knowledge of the most important truths and may be saved from death. This kind of instruction is becoming very common in the South. All the Churches are becoming deeply interested in it; and I noticed recently in a report on the subject, that the Rector of Charles City, County, Va., had baptized about forty colored persons in one household, who were instructed in the doctrines and duties of religion by their mistress. What must have been the joy of that mistress, when she saw forty of her own servants under the influence of her instructions, present themselves at the baptismal font! How profound was her satisfaction! as she saw that harvest being gathered into the Church of the living God! If you would know her bliss, imitate her example.

3. Masters ought to see that their servants attend regularly the stated means of grace. "The Sabbath was made for man"—for the whole race—and in giving the law, its privileges were benevolently secured to servants by positive enactment. Exodus xx. 9, 11. While this law is of binding obligation, and masters generally, so far yield to it, as not to require of their servants upon this holy day any services, except those necessary things which cannot be omitted, they ought to go further, and see that they attend upon those means of grace, which the Sabbath is more especially designed to afford. The arrangements of the family should be made with reference to them, as well as to themselves; all unnecessary cooking, &c., should be scrupulously avoided—everything that infringes upon their privileges should be dispensed with; that they may have no excuse for absence from the house of God. They should be taught the importance of hearing the gospel; for like the rest of mankind, their foolish hearts are, by nature, dark, "deceitful above all things, and desperately wicked," inclined to turn away from the paths of peace, and forget God, and without instruction we cannot expect them to either discharge the duties or enjoy the privileges of the Christian Sabbath. If they are controlled six days in the week for our good, surely we have the right to control them on the seventh for their own good. We cannot expect to reap where we do not sow, nor gather where we have not scattered abroad. If we fail to instruct them in their duty, it is unreasonable to expect them to conform to the law of God, and walk in the way of his commandments. I have observed among them generally, a disinclination to attend upon services not specially designed for them; why, I do not know; but believe that their objections, whatever they are, might be overcome, by suitable efforts on the part of the masters. My own opinion is, that they ought not to be allowed to hold meetings among themselves, but that always when they conduct the services, some judicious white man should be present to superintend them. "Let all things be done discreetly and in order."

4. Where the forms of social and domestic worship are observed by the master, the servants should, whenever it is practicable, be present at those services. These forms of worship are intended for the family—for the whole family—of which servants are a part. The father and master, being the while officiating high priest, offering up spiritual sacrifices to God—nothing can exert upon servants a more kindly influence, than such services properly conducted—while the exclusion from them must do mischief. There is a distinguished gentleman of my acquaintance who, though no professor of religion, is so deeply convinced of the utility of these services, that every night he has all his servants called in, and reads to them a chapter from the Old and another from the New Testaments, sings a hymn, and then dismisses them. Where men do not pray, let them imitate this intelligent gentleman; if they are not prepared to do all that they should do, let them do what they can; and the

blessing of God will be on them and their servants. Each of you, heads of families, professors of religion, have said, "as for me and my house, we will serve the Lord." See to it, that your servants serve with you at the family altar.

My Christian brethren, to you is addressed this word of exhortation: earnestly and affectionately I urge these things upon your attention. Say not, "they are hard sayings, who can bear them?" For if I know my heart I would not lay upon you burdens that I am unwilling to bear. If I have apprehended the teachings of the Bible, I have asked of you nothing which it does not make your duty. If mistaken, show the error, and I will correct it. But if God has enjoined upon you these things, see that you do them. To your servants I preach obedience to your commands, fidelity to all your interests—to you, a generous, just concern for their moral, religious, and eternal welfare; and if the souls of your servants as well as your children are committed to you care, how will you answer it to your consciences and unto God, if you neglect to teach them the fear of the Lord? We are hastening away! The grave opens to receive us! The relations which now exist between us, will soon be broken up! The servant will be free from his master, and all of us stand in the presence of Him with whom there is no respect of persons! In that hour it will be of little importance whether we have been masters or servants—whether we have lived in ease or toiled for our daily bread—but it will be of infinite importance to have discharged the duties appertaining to our several stations in life, and thereby secured to ourselves the approbation of God.

May we all be prepared for that solemn hour, and in heaven find an everlasting rest, through the infinite merit of Jesus Christ, to whom be glory forever—AMEN.

The Bible the Basis of Education.

To constitute a sufficient moral system, there must be a recognition of one supreme, the original source of being, authority, and wisdom, duty to whom includes, harmonizes and makes binding all other duties, for else there will be a conflict of duties, rendering virtue uncertain, variable and inconsistent. To establish sufficient moral principle, there must be proposed motives to do right, convincing the mind and controlling the heart, superior at all times and in all circumstances over every possible motive to do wrong. To direct in moral conduct there must be an exhibition, by actual example, of the highest moral perfection. All these can be found only in Christianity. Hence we affirm that, though there are some auxiliary means, the Bible is fundamentally essential to the proper training of the young. Every attempt to build a sound education, except upon evangelical truths, will be a failure. For, besides that the Holy Scripture is a library of itself, containing the most ancient, authentic and satisfactory account of things in their causes, narrative of the most simple and impressive, biography of the most honest and useful, eloquence of the most powerful and persuasive, poetry of the most sublime and beautiful, argument of the closest and most profound, politics the justest and most liberal, and religion pure from the throne of God; it alone teaches morals with sufficient authority, motive, and example—the authority of God, the motives of eternity, and the example of Jesus Christ, God-in-man. Thus we find, that in exact proportion as the Bible is read, useful knowledge, civil liberty and sound morals prevail.—Dr. Bethune.

THE CHRISTIAN NAME.—The title of Christian is a reproach to us, if we estrange ourselves from Him after whom we are denominated. The name of Jesus is not to be to us like the Allah of Mohammedans, an external badge merely, and symbol of our profession; but it is to be engraven deeply upon the heart, there written by the finger of God himself in everlasting characters. It is our title, known and understood, to present peace and future glory. The assurance which it conveys of a bright reversion, which lightens the burdens and alleviates the sorrows of life; and in some happier moments it will impart to us somewhat of that fullness of joy which is at God's right hand, enabling us to join even here in the heavenly hosanna, "Worthy is the Lamb." "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever."—Wilberforce's Practical View.

TIME LOST.—One of the sands in the hour-glass of time is, beyond comparison, more precious than gold. In nothing is waste more ruinous, or more sure to bring unavailing regrets. Better to throw away money than moments; for time is much more than money. As we lose our days, we incur an increasing risk of losing our souls. "The life-blood of the soul runs out in wasted time." The years which have winged their flight have gone to the record; and what is the record? "What have borne to heaven?" Will the record testify for us or against us, when the throne of the Son of Man shall be set, and the books shall be opened?

PERPETUITY OF MORAL INFLUENCE.—We see not, in this life, the end of human actions. Their influence never dies. In ever-widening circles it reaches beyond the grave. Death removes us from this life, but other world—time determines what shall be our condition in that world. Every morning when we go forth, we lay the moulding hand on our destiny, and every evening when we have done, we have left death.

4. Where the forms of social and domestic worship are observed by the master, the servants should, whenever it is practicable, be present at those services. These forms of worship are intended for the family—for the whole family—of which servants are a part. The father and master, being the while officiating high priest, offering up spiritual sacrifices to God—nothing can exert upon servants a more kindly influence, than such services properly conducted—while the exclusion from them must do mischief. There is a distinguished gentleman of my acquaintance who, though no professor of religion, is so deeply convinced of the utility of these services, that every night he has all his servants called in, and reads to them a chapter from the Old and another from the New Testaments, sings a hymn, and then dismisses them. Where men do not pray, let them imitate this intelligent gentleman; if they are not prepared to do all that they should do, let them do what they can; and the

THE SWIMMING SCHOOLS OF PARIS have opened for the season, and the ladies are among the constant attendants. A Paris letter thus describes them:

"Nothing," it would seem, can equal the intrepidity of the fair sex, whenever an opportunity is afforded of engaging in a new pleasure, particularly if it partakes of the character of a masculine exercise. While the men were yet hesitating about entering the water of the river, the ladies have gone in resolutely. These swimming schools are becoming more numerous, and each summer witnesses the establishment of new ones. Indeed the Seine is becoming so crowded with them, that there is scarcely room for the boats to circulate; and there remains hardly the room necessary for those amateurs who take a fancy to precipitate themselves from the top of a bridge for the purpose of terminating their existence. Luckily, however, there is a principle of natural right which declares the right to flow alike for all the world, and not to be reserved for the few.

There are many swimming schools for ladies solely, and this is the class which have increased the most. These are crowded from morning to night by the dramatic lionesses, and by the amazons of the Quartier Breteuil and of Boulevard. These young ladies are passionately fond of swimming, and they pass at the cold bath every moment of time they can gain from their more serious pursuits. In the afternoon particularly, the equipages of the more opulent actresses, are crowded around the doors of these establishments.

In this asylum, interdicted to the profane, and where no man is allowed to penetrate—unless the waiters of the bath, the professors of swimming, and the servants—the fair bathers unfold all the elegance of their dress and persons, imprison their beautiful hair in a cap, and enveloped in robes of richly embroidered cambric, they promenade and smoke their Spanish cigarettes, defying each other as to who takes the most beautiful steps, or who shall remain the longest under the water, into which they plunge themselves, floating like so many sirens. On leaving the bath, a glass of Madeira or Jamaica rum invigorates them, and they renew again their sports until the hour of departure arrives.

THE FIRST WEDDING.—Major Noah thus pleasantly and philosophically discourses upon the first wedding. He says: "We like short courtships, and in his, Adam acted like a sensible man—he fell asleep and a bachelor and awoke to find himself a married man. He appears to have popped the question almost immediately after meeting Miss Eve, and she without flinching or shyness gave him a kiss and herself. Of that first kiss in the world we have had, however, our own thoughts, and sometimes, in a poetical mood wish we were the man who did it. But, the deed is done—the chance was Adam's, and he improved it. We like the notion of getting married in a garden. Adam's was private. No envious beaux were there: no croaking old maids; no chatting aunts and grunting grand mothers. The birds of heaven were the minstrels, and the glad sky thing in lights upon the scene. One thing about the first wedding brings queer things to us in spite of its scriptural truth. Adam and his wife were rather young to be married; some two or three days old according to the sagest elder; without experience, without a house, a pot or kettle; nothing but love and Eden!"

THE TELESCOPE AND MICROSCOPE.—While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one instructs us that this mighty globe, with its whole burden of its people and its countries, is but a grain of sand in the vast field of immensity—the other, that every atom may harbor the tribes and families of a busy population. The one shows us the insignificance of the world we inhabit—the other redeems it from all its insignificance, for it tells us that in the leaves of every forest, in the flowers of every garden, in the waters of every rivulet, there are worlds teeming with life, and numberless as the stars of the firmament. The one suggests to us that above and beyond all that is visible to man, there may be regions of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe—the other that within and beneath all that minuteness which the aided eye of man is able to explore, there may be a world of invisible beings; and that, could he draw aside the mysterious veil which shrouds it from our senses, we might behold a theatre of as many wonders as astronomy can unfold—a universe within the compass of a point, so small, as to elude all the powers of the microscope, but where the Almighty Ruler of all things finds room for the exercise of his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidences of his glory.—Dr. Chalmers.

A CIRCUMSTANTIAL sketch, sketched from nature by Mr. N. L. in Asia Minor, and painted for that magnificent patron of American Art, James Robb, Esq., of New Orleans, is replete with the poetry of female beauty. The drapery which modestly shades her swelling bust—the dimpled hand raised to hold it, lest the charms it hides should be revealed by some passing breeze—and the full languid eye, are so many gems, set in chaste yet vivid coloring. It is rivalled by a scene in Valdemar, that flowing vale near Florence, whose beauties have been so often sung by the poets. A Shepherdess, clad in the garb of the fifteenth century, is reclining in this beautiful scene, her flock asleep, and languidly watches the hues of departed day, chase each other across the flowery landscape, though her eye beams with a hope that the coming morning's sun will be as bright as the one just gone to rest—all emblematical of this lovely land, which, though now in a fever of repose, is destined to rise again—set to her sons cease to hope that they may again rank among the great people of the earth. Kellogg is unquestionably, "one of the chosen few" permitted to join in.

The worship of the beautiful—wherever it is visible incarnation seems to be. In woman's cheek especially fair. In rushing streamlet and leaf-clothed tree, in fleecy cloud, soft shimmering air, in every element of nature, the eye is drawn, and in all one glorious spirit shines around. Making the world for them one spot of fairy ground."

Education of Idiots.

About a year ago, a resolve was passed by the Legislature of Massachusetts appointing Commissioners to inquire into the condition of the idiots of this Commonwealth, their number, and the probability that anything can be done for their relief. This commission made a report, in part, to the Legislature, at its late session, of their progress in these investigations. They have addressed circulars to the clerks of each town in the State, and have obtained much valuable information respecting this unfortunate class of our fellow-beings.

In 171 towns, containing an aggregate population of 345,283, there are found to be 593 idiots—204 males and 389 females. If there is a proportionate number in the towns from which no returns have been received, the aggregate in the State will be more than 1,000. It has also been ascertained that the condition of these unfortunate persons is very materially affected by those who have the care of them. Many of them are given over to the most filthy and disgusting habits, in consequence of their being under the care of persons who are themselves ignorant and idle. But where they are in charge of more intelligent persons, they present different spectacles, and are comparatively cleanly, healthy, and industrious. Some of a very low grade of intellectual capacity are at work in the fields, and seem to be in a degree happy and useful.

From these facts, the commission draw this very natural and just inference. "If," they say, "persons having only common sense and common humanity, but without the advantage of experience or study, can so improve the condition of idiots, how much more could be done towards redeeming the minds of this unfortunate class from the waste and desolation in which they now lie!"

The subject will doubtless continue to be prosecuted till an institution, like some in Europe, is established for the benefit of those who are afflicted with idiosyncrasy. Schools for the physical, intellectual and moral benefits of idiots have already been established in France, Prussia and Switzerland. The report of the commission contains a long and valuable letter from Mr. George Sumner, an American gentleman, resident in Paris, which describes the progress which has been made in Europe in developing the mental and moral powers of this unfortunate class of human beings.

No abstract of Mr. Sumner's letter can give any adequate view of its contents. Suffice it to say, that Mr. Sequin, in the school at Bicetre, in France, has succeeded in teaching idiots to obtain control over their muscular powers, so as to walk regularly, and to see correctly; to secure the control of their nervous systems, so as to compose their minds, and fit them for study, and has then carried them through all the elementary branches of education, such as reading, spelling, writing, arithmetic, gymnastics, music and grammar. Science has already done much, very much, for the deaf and dumb, and blind and lunatic, and it now remains, in this country, to see what it can accomplish for the idiot. Massachusetts has taken the lead in this philanthropic movement; and it is hoped that it will be followed up by the benevolence and humanity of other States.

The number of idiots in the United States is very large, and their condition has hitherto been regarded as more hopeless of amelioration even than that of the insane or the blind. It is one of the noblest triumphs of Christianity that she employs Science to do its appropriate work in the great cause of human improvement. This, as Robert Hall would say, is one of those "numerous and incidental blessings which Christianity scatters by the way, in her sublime march to immortality."

BEAUTIFUL ANSWER.—What wonderful questions children often ask, and what equally wonderful answers do they sometimes give. What can be more touching than the following anecdote which we find in the New York Organ:

"A friend of ours, while dressing a very young child a few days ago, said—in rather an impatient tone—'You are such a lump of a child, it is impossible to make any thing fit you!' The lips of the child quivered, and looking up, it said in a deprecating tone—'God made me.' Our friend was rebuked; and the little lump was kissed a dozen times."

"God made me!" Had the wise men of the world pondered on a fitting answer to such a careless remark for a century, they could not have found a better than flowed naturally and spontaneously from the wounded heart of the child. "God made me mother; it is not my fault that I am what you thus seem not to like—such a little lump." Blessings on thy innocent heart, sweet child—of such is the kingdom of heaven!"

THE FIRST STEP.—Beware of the first step in vice. It may be the commencement of a career that will prove your ruin. A little deviation from the path of rectitude is a trivial thing, we know; but it has destroyed scores of us as well-meaning, and as honest men as you are. When the first step is taken, the second becomes easier, and thus the thoughtless youth is hurried on, till he becomes a proficient in vice. Be on your guard, and resist the appearance of evil. One copper from your master's drawer, one falsehood, one hour in the den of the gambler, one glass of cordial, may be the step of ruin. Resist the temptation. Remain as pure in character as when you first left the parental roof. Could you realize the fearful doom that awaits the youth who breaks away from truth and virtue, you would shudder at the thought of the slightest dereliction from the path of rectitude.

Special Correspondence of the Chronicle.

Intemperance in New York.

TEMPERANCE HOUSE.

New York, August 6, 1847.

WORTHY CHRON.—Day before yesterday I again visited that mansion house of misery, the Temple, with a friend from Connecticut, and today I paid another visit with a gentleman from Massachusetts. I went in with two men from Rhode Island the other day, and all unite in the opinion that the misery existing there exceeds anything they ever saw before.

On the first mentioned visit, I noticed a new set of "five day prisoners," about fifty in number. I entered the "cook" room, and, in looking around, observed a man in an adjoining room who seemed very busy in mending up a box. I directed my course toward the door, and judged from the careless, indifferent manner in which he worked, that he was boxing up some sort of rubbish to be conveyed out of the premises. Provoked at something, he seized hold of the cover and ripped it off, exposing the sickening, thread-bare body of a man, who had but a few hours previously died of delirium tremens. I was told that this was the second death that had occurred in prison that morning from Rum. All of the "five day" convicts mentioned above, were in for drunkenness. What is more sad than to see a boy in prison? I had but twelve years of age, living in a land of school houses and churches, yet uncared for, driven to crime.

"Made venial by the occasion."

—he shares a felon's cell.

That fittest earthly type of hell."

Many such boys are inmates of the Temple. I conversed with a little fellow, yesterday, shut up in his close stone room and surrounded by huge high walls. He was about 10 years old. He said he had been from Ireland about six months. There, he never went to school, because his father could not pay the school tax. He could here, however, get a good education, and his parents—fell among bad boys, and thus got in prison.

Bad masters drive boys into crime. While standing in the Police Court the other day, a man came in with his apprentice, he wished to complain of him as being unruly. He commenced by saying, "If there is a devil out of Hell, it is that boy." He received a scolding reprimand from the Judge, and was told that that boy was worse than the boy, and unfit to have youth under his care. What most shocked me yesterday was, to observe four little girls brought into court, who I was told were all charged with leprosy. The oldest was only 15—the others gave in their ages to be 12 years. The oldest had been in the daily habit of seeking out little girls, and for a few shillings luring them to shame. Friends.

"Infected with that leprosy of lust which taints the holiest hearts of virtuous men," are found so lost to honor's voice as to rob innocent children of their virtue! It is hoped that a nest of ruffians will be molested, who have been in the habit of getting these little girls engaged. One of the younger girls is an orphan, and the leader of the mob, who provides for the same offence, and quite as young, who were brought in the night previous. Yesterday morning I went through the Female Department with Mr. Edmonds, the keeper. There were over one hundred females imprisoned, most of whom were under 25 years of age. I saw a woman who was brought in the night previous charged with the murder of her own child. In this department there are separate rooms for those who may wish to retract their downward course and reform. They are under the charge of a matron, who seems a very benevolent woman. In the whole prison, on my last visit, there were about 250 prisoners. They are coming and going continually. Seven-eighths of all that are imprisoned in the Temple are directly or indirectly by means of intemperance.

I am indebted for many important facts to Col. E. L. Snow, the Clerk of the Police Court, and a distinguished advocate of pure Christianity. He has written many many pages up for total abstinence in the old "Cradle of Liberty." He says as near as can be estimated, there are about 10,000 groggeries in Gotham, half of which are licensed. Some of these shops in the lower grades may average in receipts three or four dollars per day—while the respectable and more gaudy, crimson-curtained and gilded windowed saloons, where maidens with voices

"Sweet and musical As bright Apollo's lute,"

are heard to sing, probably receive at their marble counters from one to two hundred dollars a day. But to make a small estimate, suppose each shop receives \$50 per day from the drinking portion of the community—multiply that by 365, and you have near twenty-two million dollars, that are yearly expended for what?—right or wrong? Let the citizens of the "Empire City" answer! Where and in what, does this immense exchange of capital end? The Temple, Blackwell's Island, Sing Sing, the Alms-house, and the Grave, will answer the question. The yearly cost of the Penitentiary is about \$400,000; the Alms-house about the same. The Police and City Prison, all of which owe their existence to drunkenness, and annual cost of \$2,000,000. Here are dollars and cents, not life; the thousands that die, no one can estimate. Pope says—

"Man is a very worm by birth."

Where is the sympathy of the public on this great question of rum or no rum? I might answer, buried up in selfishness and ignorance. The whole country wept, and every breeze was big with sympathy, when the news was spread that \$15,000,000 worth of property was destroyed by fire. A fire was then raging, and houses were burning ever since the morning, but men, women and children! Yet where is the sympathy of the people? Money before men, is their motto. Sound the tocsin, men of the press, and call the country who are ever protesting, but never do. Work is what humanity needs, and let the worker's motto be *Utinam*. Boston is New York in miniature, and a pretty large miniature at that. Respectfully yours,

THE NEW YORK AGE, a spicy weekly,

edited by Henry P. Grattan, W. Corbryn and R. Constable, his some of its contemporaries such little taps as the following:

CORNELIUS CRIETH FOR KEY!

"Hold, hold, dear age," Cornelius cries, With trembling lips and fearful eyes, "Spare me, I pray, be merciful! oh! 'one of 'em,' Spare my inimitables—oh, don't make fun of 'em!" With accents mild, his terror to assuage, Thus to the "Puffer" answereth the "Age"—"The thing's impossible, your precious anecdote, Fun can't be made of Yankee Doodle!"

BOSTON BEE.—"Please Notice."

Query.

How doth the little Boston Bee Improve its weekly powers?

Answered by the "Age."

By taking without owning it, Whole paragraphs of "ours."

ARCHITECTURAL JEST.—"How rapidly they build houses now!" said Cornelius (Matthew of the Yankee Doodle) to an old acquaintance, as he pointed to a neat two story house; "they commenced that building only last week, and they are already putting in the lights."

"Yes," rejoined his friend, "next week they will put in the liver."

Cornelius made a man of this "right morris jest," and intends to insert it as his own in his next original work.

It is a part of a woman's duty to be neatly and becomingly dressed according to her station in life; and a clever woman who neglects this duty, proves that her mind has been imperfectly cultivated.

A French View of our Domestic Affairs.

The following article was translated by the New York Evening Post from the Paris Journal des Debats, of June 22. This translation is made "not only on account of the high rank that print holds, but because it contains the first expression of opinion that we have seen from France, which at this time intensely absorbs the public mind in this country."

THE UNITED STATES, MEXICO, AND THE WILMOT PROVISION.—The war between the United States and Mexico has resulted in the complete success of the single American. We never had a doubt that such would be the case. The confederation of the North is a powerful nation, full of energy and courage. Mexico, on the contrary, is disorganized, her people have no elasticity; they retrograde, instead of making progress. The United States must therefore be regarded as the masters of that country. They will not take possession of the whole at the time, nor hardly the larger part; but the dismemberment already commenced by the annexation of Texas will be followed by that of California, New Mexico, and perhaps some one of the northern provinces, which is rich in silver mines. Soon the spirit of conquest will create a mad ambition, and thus by degrees a march will be commenced that will stop only at the isthmus of Panama.

What would be the consequences of an aggrandizement accomplished upon such a scale, and by means, upon the Constitution of the United States, or upon the balance of power in the world, we cannot now stop to consider. Suffice it to state, that the immense conquest already made or at hand, have already excited in the minds of the most eminent citizens, a just apprehension for the liberties of the country. They feared the encroachments of a military government already commenced by the annexation of Texas will be followed by that of California, New Mexico, and perhaps some one of the northern provinces, which is rich in silver mines. Soon the spirit of conquest will create a mad ambition, and thus by degrees a march will be commenced that will stop only at the isthmus of Panama.

Towards the close of the session, the House of Representatives, on a motion of one of their members, Mr. Winthrop, adopted a resolution, that the President be authorized to send a commission to Mexico, to inquire into the state of the country, and to report thereon to the Senate. This resolution was passed by a large majority. It is a step towards the acquisition of a new territory in consequence of the war, was rejected by the last Congress, with an imposing majority in the majority. It is especially astonishing to learn one of the most potent effects of such an extension of the territory of the Union—all the new countries added to the confederation would be so much extraneous to the domain of liberty, and so much happily acknowledged in the public discussions, that the real motive of the war, undertaken against the advice of citizens who were the most distinguished for intelligence and public services, was solely to spread that monstrous institution which disgraces civilization and forces her to act against herself. One of the most distinguished abolitionists of the country, who was himself a principal actor in this achievement, and who was Secretary of State when the absorption of Texas was consummated, has admitted that this was the motive on the part of Congress, and he has not hesitated to justify it and to make it the basis of patriotism.

In the eyes of Mr. Calhoun it is viewed as a conspiracy against the South, an outrage upon the rights of Southern citizens, and a violation of the Constitution. There are in the confederation, he says, twenty-eight States, of which fourteen are called slave States. California, a non-slaveholding State, and one of the former (Delaware) is about to rank herself with the latter. The twenty-ninth State (Iowa) without slaves, is already admitted into the Union. Wisconsin, whose admission is now pending, is likewise a non-slaveholding State. Hence, in the Senate, where each State has two representatives, the South is reduced to a minority. In the House of Representatives, where each State is represented according to its population, the non-slaveholding States have one hundred and thirty-eight, and the slave States ninety. In the electoral college, which chooses the President, the free States are one hundred and sixty-eight votes, and the slave States one hundred and eighty-eight. Besides, the country is extending on every side; the regions of the Northwest, Oregon, California, Texas, are sufficient to form a dozen new States. If, then, the Wilmot proviso becomes a law, the slave States, even in the Senate, will be outnumbered by four States.

The most calm and liberal minded must come to the conclusion that at some day the slave States will be so completely hemmed in by the free States, that they shall be induced to cleanse themselves from the leprosy of slavery which consumes them; at that day the nation will be considered that they have all necessary time to prepare for the change. At the worst they can exist in a minority without peril. They should not therefore be violent. They have merely to yield to the pressure of the majority, and that opinion, if it would attain its object, should be indulgent. If the slave States should desire it, they could by division maintain their equality in the Senate. But this is the majority of the free States. Mr. Calhoun, he would have the slave States equal the free States in number hereafter, as well as at present, and to each he would assign an extent of limits sufficient for an empire. In other words, it is the majority of the free States should conquer new territory expressly to spread slavery, in order that the equilibrium may always continue between the free and slave States; consequently, if the free States should spread over all that part of North America which is now actually wilderness, it would be necessary to push slavery even to Cape Horn, that the balance might not be disturbed.

Mr. Calhoun has taken a very serious view of the construction of this resolution,